Batak OD5
Timor OF2
Makassar 066
Land Dyak OC8

BE [390 cont.]
721 rope by which the letter hangs another piece of wood in the shape
628 of a knife, a lance, a half-charred piece of wood, and the like are fastened as symbols of arson and murder. The letter contains an ultimatum, a dun to meet the demands within a certain period; murder and arson are threatened for failure to meet them. Such a letter is generally not phrased very delicately, the adversary being called all kinds of ugly names. Although incredible, it nevertheless happened that in 1877 the independent Batak around Lake Toba formally declared war on the Netherlands Government by such a pulas. The declaration of war was addressed personally to the district officer, who had been charged with a political mission in the territory of Silindoeng. In the letter the district officer and his following were called chaff, refuse of rice and worthless dogs.

The other way of declaring war is the so-called sampak-aek (sampak = to throw out something, aek = water, euphemistic), whereby someone stands in the vicinity of the village against which war is to be declared and shouts out his grievances while firing a few gunshots (1) [footnote 1 is not referred to in the text].

1. Van Hoëvell, Iets over het oorlogvoeren der Bataks [Warfare among the Batak], p. 18. Wilken, Bijdragen, K. Inst., 1884, pp. 178 ff.

T [391] The Timorese also declare war in a symbolic man-
721 ner. The champions of the offended party, hence, the challengers, lead a black dog to enemy territory, where they chop its head, fill it with consecrated roots while firing gunshots, and put it in the vicinity of an inhabited place with loud shouting. The
MK Buginese declare war by letter. The one who carries it takes the
● 721 letter between the thumb and middle finger of the right hand, with the index finger extended over it. The messenger delivers
LD it like this, without saying a word and barely extending it,
721 haughtily and with disdain, as it were (1). The Dajak [Dyak] of

the others did not. They said that relatively few, except school children (they are always mentioned as exceptions) could draw a map of Celebes, Indonesia, and the world. But some of them have seen maps in the schools. 203 186 829

As for the population of Indonesia, the Kepala kampong could tell me nothing, but Andi and the teacher knew something about this. This was also true with most of the others, except for a few school children; that is, they do not know even approximate figures for Indonesia at large. As for the population of the world no one had any ideas. However, Andi knew that China was largest, and India next largest. They were impressed that Indonesia is the seventh largest country in population in the world. Later I found out that the Sulewatang has quite an extensive knowledge of international relations and of the world. And Andi knew the capitols of Ireland, Finland and other countries. As for local patriotism, Andi said there was no real pride in Bone. They are not sombong [arrogant, conceited, presumptuous], but have hormat [honor, respect, distinction]. And adat is everything. I asked about the big speeches of loyalty formerly made by chiefs going to war. I also asked, in this connection, about the jumping and kris waving. Andi said that this was just adat. He keeps on saying that there is nothing here except adat and that the people are backward. He seems disgusted at times. He said they simply do not progress, and seems to doubt that they ever will. As for relations with other villages and neighborhoods or areas, there is exceedingly little. Formerly something along this line could be said about friendly or warlike relationships with Wadjo, Goa, and so forth. Nothing, however, is left of this. As for war, they can not carry on their former practices because the Dutch took their weapons. 186 181 578 721

Bukaka, September 8, 1949. Second day: The people here know very little even about local historical events. This reminds me of Abdul Radjab, the Minangkabau, who is gathering local tales in Makale for Balai Pustaka. He was here once and said that he thought that he could get plenty of material in Wadjo, but after long talks with the important people who said it would be all right, he did not succeed in getting even one story. In the Toradja country, he got plenty, and even in Paloppo (but it is a part of Toradja). It is his idea, that the Buginese are helpless and hopeless. He said that a psychologist should study them. They are so bound up with fear and backwardness that there seems to be nothing here. He later took a bus for Tanette but it stopped at Balannipa which is twenty-five kilometers short. The driver said "all out", even though he and the others objected. However, the driver 157 114